



INDIAN RECORD

A National Publication for the Indians of Canada

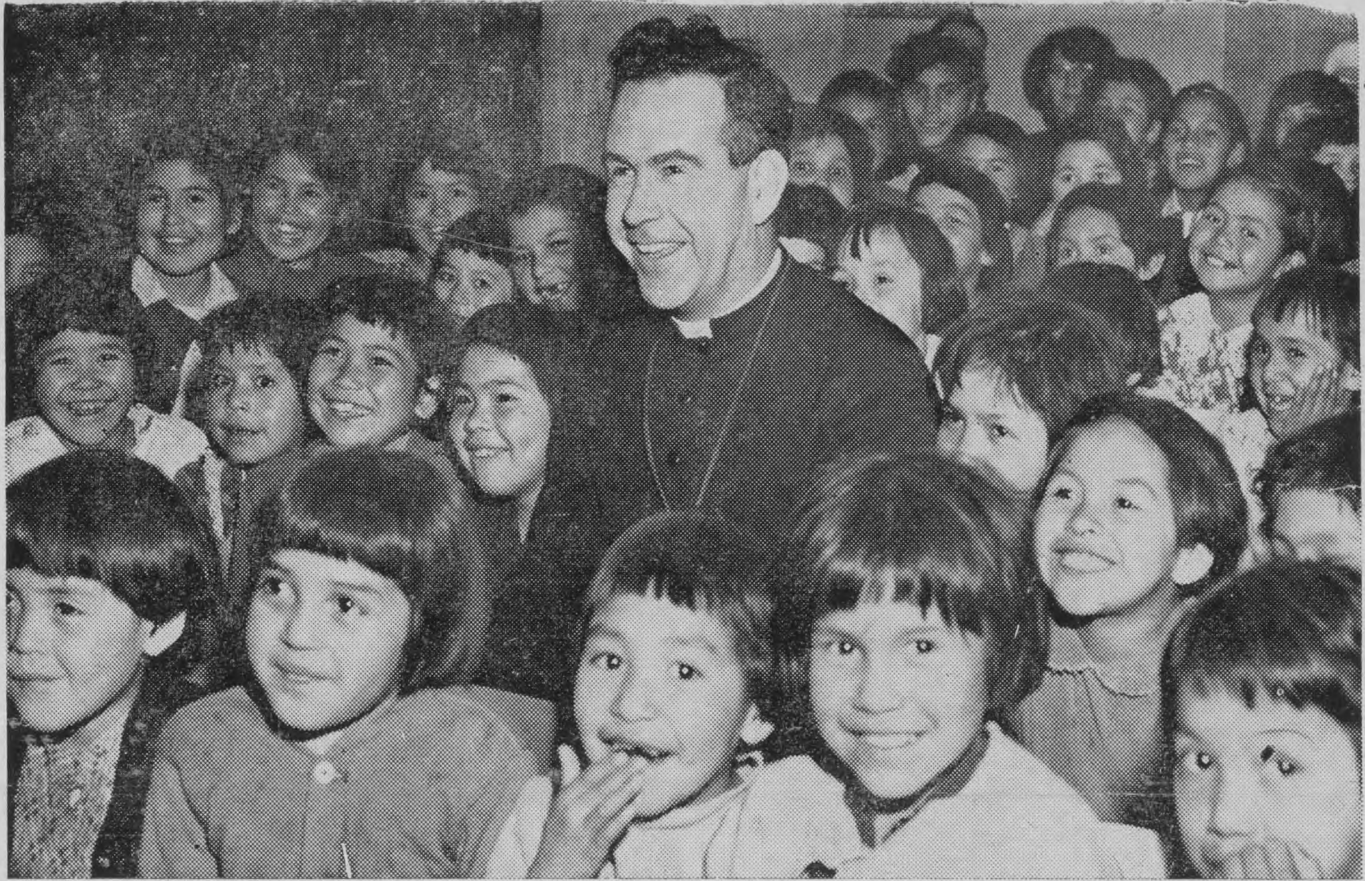
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HAPPY INDIAN CHILDREN spend 10 months of year at St. Joseph's residential school at Williams Lake. They learn as readily as whites, say teachers, but many revert to slum conditions as soon as they

finish. Principal Father Morris says education is not lost—but when students really make the grade, he advises them to live off the reservations. Father Morris feels more practical training should be permitted.

SCHOOL BUILDING PROGRAM RESUMED UNDER NEW GOV'T

OTTAWA—Owing to the change of Government following the elections of June 10 last, many building contracts had to be reviewed by the new Cabinet before being awarded to the contractors.

A delay in proceeding with various building projects ensued, i.e., the erection of residential schools at St. Mary's Mission, B.C., Pointe Bleue, P.Q., Fort Simpson and Aklavik, N.W.T., and also at Whitehorse, Y.T. It is expected that these projects will begin this year.

Fort Smith

The Fort Smith Catholic Residential Hostel and the federal Day School were completed in 1957 and officially opened Jan. 13 of this year. Mr. Gordon Robertson, Deputy Minister of the Northern Affairs Department presided at the opening. In the absence of Bishop Trocellier, O.M.I., presently in Europe, Fr. Mokwa received the guests at the new hostel.

It is expected that the Guy Residential School at The Pas, Man., and that the Wabasca Residential School (Catholic), in Northern Alberta, will be ready for occupancy in September 1958.

Plans are now completed for a chapel and gymnasium at Lower Post, B.C., and for a residential hostel at Whitehorse, Y.T.

Included in the 1958 budget are: a 16-classroom building at Hobbema; 6-classroom buildings at Brocket, Cluny and Fort Chipewyan, in Alberta; at St. Philip, in Saskatchewan; at Fort Alexander, in Manitoba; and at McIntosh, in Ontario.

A 3-room building will be constructed at Canoe Lake, Sask. Two-room buildings will be

"Employ Natives" Asks I. A. B. Director Jones

"What better labor potential could be found than in the labor force already here?" asked Col. H. M. Jones, director of the Indian Affairs Branch of the Department of Citizenship and Immigration, Ottawa, as he seconded the motion for the acceptance of the Commissioner's address at the N.W.T. Council meeting in Yellowknife, January 14.

This topic formed the basic theme of Col. Jones' remarks as he pointed out how the ways of livelihood traditional to the Indian are disappearing and how he must be absorbed into a new way of living.

He hoped every employer in

erected at Seven Islands and Schefferville, P.Q., at Dog Creek and at Pakitawagan, Man.

Several one-room buildings and staff residence are also planned.

the Territories would employ natives and said he felt there was an obligation for employers to do so.

The employment of native help in clearing of the highway between Yellowknife and Fort Rae was, he thought, an important step in the right direction, since native and white men were working together on a project.

The adjustment meant a certain amount of give and take, he conceded, but pointed out conditions which would make the transition easier.

Payment should be the same for equal work and there should be no discrimination, Col. Jones said. The native must be made to feel he was capable of accepting responsibilities, before he would be inclined to do so.

Solution to the caribou problem probably lies in the field of education rather than exclusively in conversation, he said.

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Editorial

3 Maliseet Brothers

Simultaneous enlistment of three Maliseet brothers from New Brunswick, bearing the surname Paul, which is well known in the tribe, is a reminder not only of the greater extent to which our Indians are leaving the reserve to take part in the wider life of the Canadian nation, but also of the inclusiveness of our army. That, given a chance, they picked the Canadian Guards, our infantry corps d'elite, and that they already have experience in construction trades, are indices of the expanded development of their race.

Our Maliseets have an interesting history of their own, which may be closely followed from the first arrival of Europeans in Acadia. The story of the St. John River is full of references to them. Like all Indians of Canada they have enjoyed privileges arising from ancient treaties and a degree of protection as national wards; but increasingly of late they have shown a disposition to set aside conditions which separate them from others and which have to some extent limited their initiative. Now they are showing a desire to compete on their own merits with their fellow Canadians.

Numerous Maliseets and other Indians have, of course, served in the army, but it must have been a rare occasion for three brothers to enter at the same time.

It is an occasion of happy augury, and all will wish the trio success and satisfaction in their enterprise. They have chosen to enter the most traditionally disciplined corps at a time when soldiers must not only be staunch and daring in battle, but also trained to a high degree of technical proficiency.

—(St. John's Telegraph Journal)

The Indians' 'Mass'

Visiting villages far back in the jungles of Brazil is an adventure. There are no roads, only dim forest trails which often end abruptly. In addition, there is always the danger of meeting poisonous snakes and wild animals.

Father Paul regards the river as an enemy, too. On a mission trip a few years ago, he lost a pack horse while crossing a deep, swift stream. He lost everything he had—clothes, food, bedding, and even his Mass kit.

It was almost dark and Father Paul had no idea of his location. He was lost in the jungles. Fortunately, however, he discovered a path and followed it. Soon he could see lights and hear voices.

A few minutes later, Father Paul was in an Indian village by the name of San Mateo. He found that the people were all Catholics. They were overjoyed to see a priest. Men, women, and children alike came running excitedly from their little grass huts.

Mass tomorrow, Father, what hour? What time?" they wanted to know.

Father Paul spoke only a few words of the Indians' language. With sorrow in his heart, he told them that he could not say Mass.

"But tomorrow is Sunday," they protested. "It's Sunday."

"Sunday, yes; Mass, no," replied the priest, sadly. He explained that his Mass kit, with all his wine and altar breads, had been lost in the river.

The Indians could not hide their disappointment. No priest had stopped at their village for more than a year.

"Well," said one of the older men, "since the Padre cannot say a real Mass, we must have our own kind of Mass."

Next morning, an Indian beating a drum, ran up and down the long village street. The people came out of their houses and formed a procession. Men carrying torches and a cross led the way.

Solemnly the Indians walked, two by two, to their little chapel and entered. Father Paul followed them to see what they would do. On the altar stood two lighted candles. The book of the gospels was in its stand, unopened.

The people knelt down and began chanting the prayers of the Mass in their Indian language. They knew the words to the *Confiteor*, the *Kyrie*, the *Gloria*, the *Credo* and all the others by heart. Every Sunday they assembled in the chapel to keep alive as best as they could, their memory of the Holy Mass.

Pleas For More Aid To Indians

Something more must be done by the federal government to help the Indians because they aren't making fast enough progress, Roy Brown (L-Rupert'sland) told the legislature recently in the Throne Speech debate.

Mr. Brown had high praise for work of officials in the Indian Affairs branch but he warned more must be done if things are to be set right. A long-range program must be started and it can't be completed in "our generation," he said.

"The Indian situation is far from a happy one," he said.

He cited an example of Indians at Poplar River, where trappers get only \$3 for a prime large beaver pelt. There's not a cord of pulpwood for 50 miles around, he said. He urged the federal government to do something for these people.

"The Indians did alright until

Amazing First Time



"Our Lady of the Snows" shrine, dedicated to Our Lady, at the seminary of the Oblates of Mary Immaculate, Pass Christian, Miss., is a scene of frost and snow for the first time in what is ordinarily a semi-tropical region of palms and brightly-colored camellias. Name of the shrine stems from work of Oblate missionaries among Eskimos and Indians of the Far North.

—(NC Photo)

we came," he reminded the members and although he wouldn't say whether the white man has caused the Indian downfall, he said there's no doubt that the Indians are going "downhill."

Much has been done in the way of schools and hospitals, he said, but people can't eat and wear schools. This is their need, he said.

The people must be brought out to industries where they can get employment, he said. "It's not possible to invent industries in remote areas."

The situation is better in some sections, he said. He gave as an example the fish filleting and freezing plant at Island Lake, where many Indians are employed. In this area "prosperity is coming to the Indians."

16-Classroom Building At Ermineskin

HOBBEMA, Alta.—The Financial Post reported recently that the construction of a 16-classroom building for the Ermineskin combined Catholic Day and Residential School was awarded to Alexander Construction Ltd., of Edmonton, by the Indian Affairs Branch, to the amount of \$323,000.

St. Mary's Indian High School Wins Highest Marks At Kenora Festival

From February 17 to 21, Kenora held the first session of its musical festival, including drama, spoken poetry, choral reading, folk songs and public speech. Boys, girls and adults took an active part.

St. Mary's entered its quota of participants. Mary Jane Skead received the highest marks, (88%), awarded at the festival. Deana McLaurin and Andy Lac Seul (Grade X), won first and second prize for spoken poetry with marks of 86% and 85%. Mary Jane Skead and Joan Copinace, (Grade XI), won prizes with 88% and 87%. In public speech Grade X, Deana Mc-

Laurin got first prize with an 85% mark.

Said the adjudicator: "All five participants of St. Mary's had a warm splendid voice, poise, personality, perfect pronunciation and correct rendering of their piece."

Our Indian children can compete with honor against any other students in any field of education. They know how to appreciate beauty and express it to capacity when necessary and when asked for.

With time more achievements will be accomplished by our Indian children.

M. St. Jacques, O.M.I.

Indian Chiefs Confer On Reserve Problems

HOBBEEMA, Alta.—Chiefs and councillors representing seven Alberta Indian bands, and Indian affairs branch officials from all over Alberta, gathered here January 9 to open their third conference on reservation agricultural problems.

Presiding at the sessions are R. F. Battle, Alberta regional supervisor for Indian agencies, and Albert Many Fingers, of the Blood Reserve at Cardston, in southern Alberta.

The 22 Indian and 19 department delegates heard reports on the implementation of decisions reached at the first two conferences, held in 1956 and 1957, and then broke up into committee groups to study various aspects of the agriculture picture on Alberta reserves.

Decisions of the conferences are not mandatory. Last year, a similar conference produced 16 recommendations which were adopted as policy by the government, but were left to the discretion of each tribal council to adopt in whole or in part, as each saw fit.

Six Aims

Aims of the conferences are six-fold. "We hope to improve efficiency and reduce indebtedness on a revolving basis to assist young farmers," Mr. Battle said.

The sessions also aim at passing greater responsibility to the farmers, so that they will manage their own affairs; at providing the opportunity to share experiences for the common good; to deal with everyday problems affecting agriculture—"The same problems that affect the non-Indian affect the Indian," Mr. Battle noted—and, most important of all, to develop leadership among the farmers on the reservations.

Albert Many Fingers, a member of the tribal council, delivered the Blood reserve report. It urged establishment of a competition for the best grain farm and the best mixed farm on each reserve, as well as for the best-kept house, yard and garden, as one method of encouraging improvement on reservation farms.

The Blood council also suggested that no seed or assistance be given farmers until their fences are in proper condition.

Councillor Walter Bastien, of the Peigan reserve at Brocket, presented the Peigan report, which suggested there is a need for vocational schools, similar to the Indian industrial schools which now have been abandoned, on the reserves.

Poor Attendance

The Peigans, like several other bands, felt agricultural short courses are too long and too diversified, and as a result draw poor attendance or fail to properly cover their subjects. Vocational schools on the reservations, said the Peigan report, would provide continuous experience in farming procedure.

Both Bloods and Peigans reported more farmers are operating their own herds, although both bands are maintaining band herds to provide stock for young farmers starting out.

The Blackfoot reservation at Morley, near Calgary, is working towards the creation of larger, more economical farming units, said the report of that band, given by Chief Clarence McHugh. There also has been a trend towards more diversity on the farms, with chickens, hogs and goats being raised by many families.

The Blackfoot brief urged more practical work be undertaken in short courses, and that they be shortened to a week, but advocated continuance of the six-week short course in agriculture as well as the introduction of similar courses in carpentry and other trades.

The band herd has been dispersed, the report said, and farmers are looking after their own cattle.

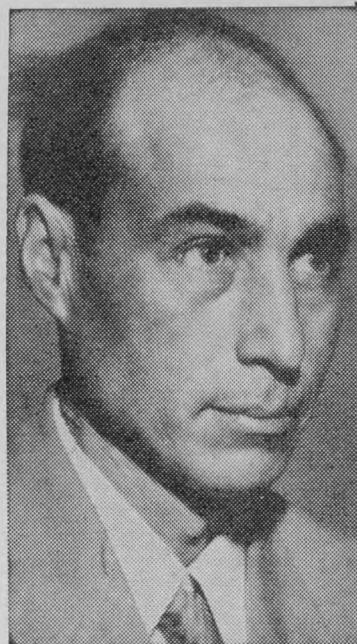
Stony Report

On the Stony reservation, dispersal of the herd has been accomplished, but "a large number" of those living on the reserve are now looking to band funds for feed and to pay hauling charges. This is defeating the purpose of the dispersal move, said the Stony report, read by Councillor Eddie Hunter.

On the Sarcee reserve, said that band's report, there has been a sweeping change in the last few years from farming to cattle. Through the new emphasis, it has been possible to greatly reduce the band indebtedness, said the report, read by Councillor James Simeon, in the absence of Chief James Starlight.

A band herd is maintained at Sarcee to provide stock for young farmers on an easy payment plan.

The Hobbema council, in its report read by Councillor Louis Crier, reported a trend toward small herds. Hobbema, too, asked for consideration of shorter short courses and concentration on single subjects.



MANITOBA INDIAN CHIEFS
CHIEF ALBERT HENRY
Roseau River Band



CHIEF ALEX SUTHERLAND
Oak Lake Sioux Band

(Photos courtesy Winnipeg Tribune)

Senator Gladstone's Pledge

... For the Betterment of Indians

CARDSTON, Alta. — Senator James Gladstone, whose Indian name is Many Guns, says he will work in the Senate for better conditions for Canada's 165,000 Indians.

He may make his aim clear at the outset. He said in an interview he is considering entering the red chamber in full Indian ceremonial dress — if that is allowed.

New Homes

Saddle Lake reported many farmers raising chickens and pigs and 75 percent of reservation homes fenced. Fifteen new or remodelled homes were erected on the Saddle Lake reserve near St. Paul last year and another five at Goodfish Lake, said the report read by delegate Joe Houle.

All cattle on the reserve are privately owned and "the band is now managing its own farming affairs," the report added.

Chiefs attending the conference were Jim Shot On Both Sides, of the Blood Reserve; Chief John Yellow Horn, of the Peigans; and Chief McHugh, of the Blackfoot.

Seven superintendents were also present: K. R. Brown, of the Blood Reserve; H. N. Wodsworth, of the Peigan; J. R. Wild, of the Blackfoot; W. P. Pugh, of the Stony-Sarcee; I. F. Kirkby, of Hobbema; S. C. Knapp, of Saddle Lake; and A. H. Murray, of the Lesser Slave Agency at High Prairie. Also present was Lawrence Hunter, assistant regional supervisor.

"I have always tried to do the best I could for the Indians in the past and now I will have greater opportunities and greater responsibilities," he told a reporter.

"My work in Senate will be aimed at improving the position of Canada's Indians, obtaining gradually for them better conditions as they want them and are ready for them, and without changes being forced upon them.

"... I'm particularly interested in seeing more encouragement given to Indian to attaining anything they are after by their own individual effort, rather than by collective effort.

"I am thinking of making my first appearance in the Senate in my formal dress if that is permissible," he said. That dress would include buckskin jacket and chaps, beaded moccasins and colorful Indian headdress.

The Senate is not expected to sit again until after the March 31 general federal election.

Kamloops Classroom Building Completed

KAMLOOPS, B.C.—A 6-classroom building, including a manual training room and a home economics department has been completed at the Kamloops Catholic Indian Residential School.

The new building will cater to pupils from Grades 9 to 12, thus relieving the overload on the older parts which take care of a 425-pupil enrollment.

St. Anthony's I. R. School



A classroom group at St. Anthony's School

By S. R. GAGNON, O.M.I.

ONION LAKE, Sask.—Many visitors to our school have expressed their admiration of the set-up of our new school block. This year, 150 residential and 40 day pupils are registered. The staff comprises two Oblate Fathers, 15 Sisters of the Assumption, and eight lay persons. Of these nine are teachers.

The new school block was occupied in January 1956. It is a three-storey building with full basement. A gymnasium, located in the basement, is equipped with a stage, erected by our boys under the guidance of their shop teacher, Mr. Wozniowski. Adjoining the gym are the shop and Home Economics room.

The four well-furnished classrooms, the principal's office, a supply room and washrooms are located on the first floor. The cosy teacherage is up another flight of stairs: it comprises a kitchenette, dining and living room, bathroom and four bedrooms.

The school block, along with the residential building, is provided with a public address and intercom system. We now have the telephone at the residential school.

Activities

Various activities offer opportunities to be generous and happy. On religious feast days, impressive processions, hymns or prayers rekindle our fervor. How the pupils look forward to the singing practices—two hours per week — of both religious hymns and entertaining songs!

The Girl Guide organization has regular meetings and a Boy Scout movement is to be formed soon. Once a month, natural talents are encouraged through Amateur Hours. Any pupil or group may perform but only after much polishing by the teachers. The chief value of these amateur hours is the acquisition of social poise. We are happy to realize that some improvement is achieved but much remains to be done.

Every fortnight, we are entertained and educated by the use of health films sponsored by our field nurse, our own educational

films and by a longer show three times a month.

If any one of our readers is planning to come our way, he is most welcomed to drop in and visit Saint Anthony School.

Oil Money At Sturgeon Lake Used To Build Modern Homes

CALAIS, Alta.—The once poverty-stricken Sturgeon Lake Indians have been saddled with the welcome problem of what to do with \$600,000.

The money was paid to the band of 450 crees for oil-drilling rights on their reservation in this Peace River area of north-western Alberta.

Four years ago, with only \$25,000 in their federally-administered tribal reserve, they were among the poorest Indian bands in the north.

Then came the oil crews. In spirited bidding, after exploration indicated several oil pools in and around the reserve, major firms paid the band's council \$600,000 for drilling rights.

Ironically, two test holes drilled so far on the reserve have been failures. Both were dry.

No matter to the Crees. They already have their money. And if future drillings should result in producing wells, the band will have the satisfaction of knowing that under the royalty contract, they own eight percent of all oil that flows.

After many meetings of the band's elected council, the Indian decided to use part of the money in a house-building program which they reckon will provide homes for 50 families within five years.

"They have been sensible about it," says Indian Agent A. H. Murray, of nearby High

Hobbema Row Remembered

Indian Act Gets Speedy Passage

OTTAWA — Politicians of four parties, acting with unaccustomed speed, pushed legislation through the Commons recently to write finis to the Hobbema Indian incident.

With the enthusiastic support of Hon. Jack Pickersgill, the former Minister of Citizenship and Immigration, the House gave three readings to an Indian Act amendment designed to prevent descendants of half-breeds from being excluded from Indian reserve band rolls.

The change in the law reflects a controversy of a year ago on Alberta's Hobbema reserve, when a number of Treaty Indians tried to have others on the reserve evicted because, it was alleged, their forebearers had accepted government script. It brought on a row in Parliament and finally was settled in the courts.

But there was no controversy when the present minister for Indian affairs, Davie Fulton, presented the amendment.

Mr. Pickersgill, who underwent severe criticism in the Commons last year over his part in the incident, welcomed the change as "good legislation."

Mr. Fulton described the new legislation as "one step in re-establishing the confidence of the Indians in the attitude and intent of the Canadian people and their government."

Other Indian Act changes are planned for the future, he promised, but consultation with the Indians and longer study was required before they could be introduced.

Book List

Leechman, D., **Native Tribes of Canada**. \$4.00. W. J. Gage Ltd., 82 Spadina Ave., Toronto.

Levi, Sr., M. Carolissa, **Chippewa Indians of Yesterday and Today**. \$5.00. Pageant Press, 101 5th Ave., New York 3, N.Y.

Laubin, R., **The Indian Tipi**. \$3.95. Univ. of Oklahoma Press, Norman, Okla.

Hyde, G. E., **A Sioux Chronicle**. \$5.00. Univ. of Oklahoma Press, Norman, Okla.

Hunter, John D., **Manners and Customs of Several Indian Tribes**. \$8.75. Ross & Haines Inc., 328 South 6th St., Minneapolis, Minn.

Robinson, D., **A History of the Dakota or Sioux Indians**. \$8.75. Ross & Haines Inc.

Warren, W. W., **History of the Ojibway Nation**. \$8.75. Ross & Haines Inc.

FIGHTING CHIEF

Tecumseh, the Indian chief who aided the British in the war of 1812, was killed at the battle of Moraviantown in 1813.



Archbishop Pocock (above with Fr. P. E. Tetrault, O.M.I.), will give the sacrament of confirmation in the Indian missions of Winnipeg Archdiocese this year.

GOLDEN LAKE RESERVE, ONTARIO

The Last Of The Great Canoes

(Weekend Magazine)

Matt Bernard, an 81-year-old Chippewa Indian who is one of the few remaining authorities on a vanishing Canadian handicraft, recently put the finishing touches to his masterpiece: the biggest birchbark canoe in the world. An authentic replica of the "Montreal canoes" used by fur traders on their journeys across Canada in the early days of the last century, the canoe can carry 16 paddlers and a sizable amount of cargo.

Launched in September, Matt's masterpiece proved entirely seaworthy. But it will never sail again. Instead, it is destined for the National Museum in Ottawa, where it will provide one more link with the life of early Canada.

The suggestion that the museum should have such a canoe was made in 1955 by D. A. Gillies, a Braeside, Ont., lumber manufacturer whose hobby is Canadian history. Museum officials welcomed his offer to provide them with one, and Gillies went ahead with his project.

He financed a search for suitable birchbark — trees of the size needed are much in demand for making plywood, and the search entailed travelling about 1,000 miles by jeep and many more on foot. Gillies also selected Matt Bernard as his builder.

Matt, who was born at Cha-

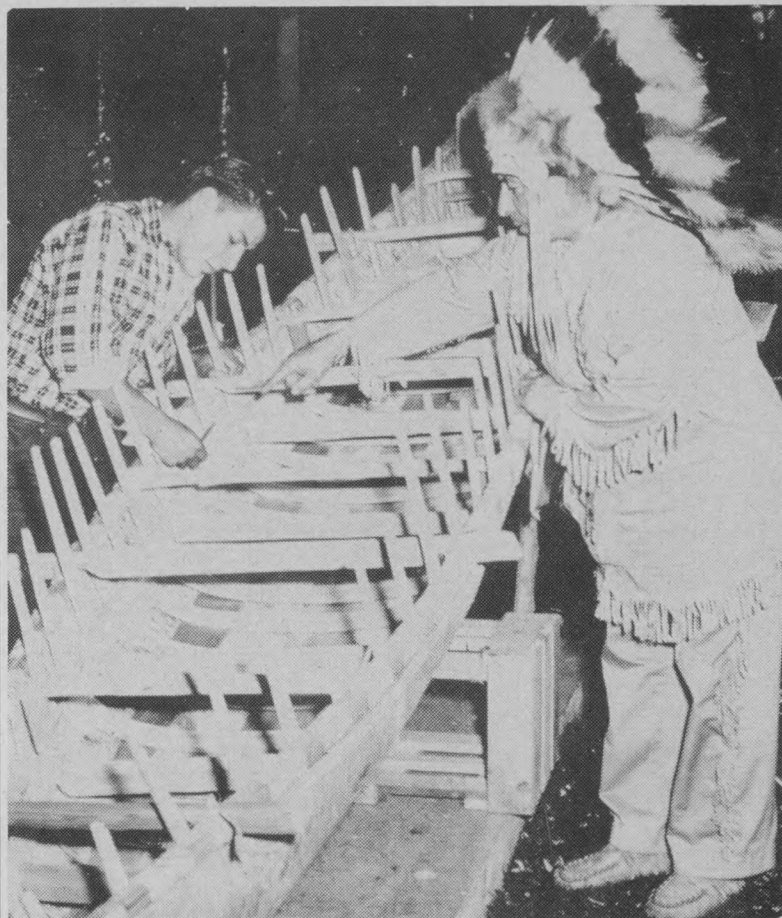
peau, Quebec, has lived for the past 50 years at the Golden Lake Indian Reservation, on the edge of Ontario's Algonquin Park. His parents died when he was still a child, and at the age of seven he was already supporting himself by selling fish to hotels. Some of his earnings also went to buy clay pipes and tobacco for local Indian craftsmen, who taught him, in return the ancient art of canoe-building.

Today Matt has five sons and three daughters, 34 grandchildren and 14 great-grandchildren. "I find it hard to remember all their names," he says.

When Gillies commissioned him to build the huge canoe, Matt chose his son Mike as his chief assistant. Together they set out to assemble their materials: the bark, which had to be tough but as supple as leather; straight-grained white ash for gunwales and thwarts; and knot-free cedar for the lining and ribs.

Building began last June, and the canoe was ready by the end of September. Weighing almost three-quarters of a ton, it is 36 feet long, six feet wide and three feet deep.

After going along as a passenger on its first trip, Gilles arranged for a truck to take the completed canoe to Ottawa, where it was stored in an an-



Chief Dan Sarazin, of Golden Lake Indian reserve, Ontario, is shown above completing the last of the great canoes built expressly for Canada's Royal Victorian Museum, in Ottawa.

nex to the museum, awaiting display space. "I am sure," he says, "that the many people who put their knowledge and advice at the disposal of the project

will be glad that this great canoe has been built for posterity while there are still a few men alive with the skill to do it."

Says Matt Bernard: "At my age, it is the last canoe of the kind I will ever build."

Served Breakfast To Prince Philip

Serving breakfast to a prince is something we dream about never think it will come true. It can happen and has happened to Mrs. James Lavallee of the Golden Lake Indian Reserve, Ontario.

For the past three years, Mrs. Lavallee has been the cook at the John J. Heney Duck Club, open from September 15 until the end of November. She has

served meals to senators and dignitaries but never to a prince. It was a shock to her when she learned only a day in advance that Prince Philip, Duke of Edinburgh was going to be guest of the Duck Club.

"Mrs. Heney, my employer's wife, had told me earlier that someone special was coming to spend several hours at the club. I thought it was Prime Minister Diefenbaker. I never dreamed it would be the Prince!" she exclaimed.

Mrs. Lavallee was so nervous and frightened that when she learned the night before that the Royal visitor was arriving the following night, she began to polish furniture, silverware and prepare food like mad. "It was sheer fright that brought me through!" she said.

Mrs. Lavallee had already retired when the hunters arrived but immediately rose from her bed to watch from the window as the car stopped at the front door of the camp. It was five o'clock Thanksgiving morning when she was introduced to Prince Philip by William O'Brien of Ottawa, a member of

the hunting party.

"Prince Philip is a very jovial person," she said. "After I had asked how he liked his bacon and eggs, he joked and laughed with the other men at the table."

Mrs. Lavallee didn't get much of a chance to chat with the Prince as she had to prepare breakfast for eight Royal Canadian Mounted Police who had been on guard all night. But she did get his permission to take several pictures which are a cherished possession.

"Prince Philip was dressed just like any other hunter," she explained. "He wore a sport shirt with a V-neck sweater, hunting slacks and a camouflage jacket."

After the party returned with their eight ducks, Mrs. Lavallee served them a light lunch. It was then that she overheard the Prince say to the men how much he had enjoyed the morning and how he wished he could stay and hunt for a few days.

"I never dreamed of seeing the Royal Couple even on television because I was going to be isolated at the camp for the whole weekend. You can imagine," Mrs. Lavallee said, "how I felt when I heard that I was going to be serving breakfast to Prince Philip."

Brigadier Martin Died in Toronto

TORONTO — Oliver Milton Martin, first Canadian Indian ever to attain the rank of brigadier in the Canadian Army and the first to sit as an Ontario magistrate, died last fall in hospital, aged 64.

He was 64 and had been ill for several weeks following an operation.

He attained the army rank during the Second World War. His military service started at 15 as a boy bugler.

In 1945 he was appointed magistrate in suburban York County, the first Indian to hold such a judicial appointment in Ontario.

Born on the Six Nations Indian Reserve near Brantford, Magistrate Martin was educated in reserve schools. From 1922 to 1940 he taught school in the Toronto area.

Twice denied funds for higher education, he went on to carve a distinguished career in the teaching profession, the army and the courts.



MRS. J. LAVALLEE

Saga of the Oblate Missions Continues at Fort St. James

by KAY CRONIN

FORT ST. JAMES, B.C. (CCC)—Louis Billy Prince is always half an hour early for Mass at Our Lady of the Snows chapel on the Indian reservation at Fort St. James.

At ten o'clock that Sunday, while the mission bell peeled out across the lake calling the faithful for miles around, the 94-year-old Indian was already waiting at the foot of the church steps.

It was a very important occasion, for at 10.30 Most Rev. Ferguson O'Grady, O.M.I., Vicar-Apostolic of Prince Rupert, was to celebrate a Mass of thanksgiving for the safe arrival of the five Sisters of Mercy from County Kilkenny, Ireland.

Louis Billy Prince is one of the Fort St. James Indians who can still remember the first time his people saw a priest.

Recalls Old Days

Standing out there in the morning sunshine, leaning heavily on a stick, his eyes filling up with tears, he told me about those early days.

He was just a boy at the time, but he remembered well one Christmas when the lake was frozen over and Father Georges Blanchet built the mission of Our Lady of Good Hope on the east side of Stuart Lake.

"Little Father get rope, 50-foot rope. And twenty Indian men. And twenty women. He cut timber other side of lake. They pull it — men, women, all together—two logs a day, across the ice. Big logs. Take long, long time build church. People make great noise. Sing. Shout. Pull logs. They are very happy."

Piece by piece his story fitted into the one I had already heard from Mrs. Margaret Seymour, the 102-year-old Indian lady who now lives in Prince George. She had crouched down on the floor of her little log cabin and shown me how she and her sister, Philomen, young girls at the time, had split all the stakes for the mission church; how they had packed them on their backs and climbed up the ladder to give them to Father Blanchet who was on the roof.

Louis Billy Prince has never been to school. He cannot read or write, except in the special Indian shorthand which the early Oblate Father Lejeune taught the Indians years ago and in which their prayerbooks are still printed.

But at 94, he still has all his faculties, a lively intelligence, devout faith and a deep, lifelong affection for the Oblate Fathers.

When I asked him about the time he first saw a priest (Bishop McGuckin), his simple answer

said more than a thousand books on the subject.

"When I see him coming, my heart cry," he said.

And with that he climbed up the church steps to attend the Mass celebrated by the Oblate Bishop who was going to restore that old mission church for them. And this same bishop was going to see that his children's children, and their half brothers and sisters, and the little white children of Fort St. James were going to be taught all about the love of God and the brotherhood of man by those five Irish nuns kneeling in a pew at the front of the church this very morning.

An Unforgettable Mass

I will never forget that Mass. Never before had I attended Mass on an Indian reservation among the Carrier tribes of the North.

Never before had I heard the plaintive, primitive Indian chant which filled the church like a sustained organ chord.

In two, three and four parts, the Indians sang their native hymns. Unaccompanied, led by one Indian with a rich bass voice, they all joined in one after the other, each sustaining their own notes, each pronouncing the Indian words with precision clarity.

The entire congregation had already attended the earlier Mass. Many had received Holy Communion. Several of the little Indian children were in First Communion dresses, for it is the custom for them to wear them every Sunday until they are worn out.

When the second Mass reached the Communion of the faithful, the server quickly glanced around the congregation. No one was coming up to Communion.

There was a small scraping sound at the back of the church, but neither the server nor the bishop heard it.

Then slowly up the aisle came an old, old Indian. I learned later that his name was Dominic Chief, that he is 89 years old and the sisters say he is a saint.

When Dominic reached the altar rail the server gestured to him that he was too late.

But old Dominic still knelt there.

The server came down to the altar rail and whispered to him.

Still the old man knelt there. You could almost feel a wall of prayers rise up from the congregation, everyone silently beseeching the bishop to turn

around in time to see old Dominic Chief.

Then, as if the prayers had nudged him, His Excellency caught sight of the old Indian out of the corner of his eye.

Immediately, he motioned to the server, who dropped to his knees and started the Confiteor.

The bishop turned back to the tabernacle, then came down the altar steps carrying the Host to old Dominic, whose head was bowed so low the Bishop had to stoop right down to give him Holy Communion.

As he did so, the man with the deep bass voice began to sing, and all the Indians joined him in a resounding, triumphant hymn of thanksgiving.

Their voice shook the rafters. And the old Indian chief shuffled slowly back to his seat, his face shining with sanctity.

All Meet New Sisters

After Mass, everyone wanted to meet the new Sisters. And they all gathered around, pushing their children in front of them, each one shaking hands with the five nuns.

Then the Bishop came out, resplendent in his purple robes, to meet his people. The little Indian children clamored all around him, plucking at his cassock, clinging to his hands, while their elders knelt down in the field to kiss his ring.

His Excellency looked so relaxed and happy it was hard to believe that this was the same jet-propelled prelate who can hold the wheel on the rough, dirt roads of the north, who never stays longer than 48 hours in the Bishop's Palace at Prince Rupert, who last year covered 50,000 miles caring for the 12,000 souls in his 135,000-square-mile vicariate.

However, pretty soon he was

on the go again, driving the Sisters of Mercy around the end of the lake to the east side where the old mission church still stands and, beside it, the new convent which will be their first mother house in Canada.

Priest Building Convent

The young Irish Oblate, Father Kevin Silke, pastor of Our Lady of the Snows, is building the convent himself. It should have been finished before the sisters arrived, but Father Silke hurt his back and it slowed him up a little.

A timber fell on him and he dislocated a vertebrae. Anyone else would have gone to hospital for a month. Father Silke got a chiropractor to push the vertebra back into place, and carried on building.

His efforts in preparing a convent and school for the new Sisters of Mercy have been literally Herculean.

The Sisters would need a school. There was no money or labor available in Fort St. James to build one.

So, for a few dollars, Father Silke bought a big old empty school at Pinchi Mercury Mine, 30 miles away. It measured 65 feet by 35 feet with a 12-foot ceiling.

He told the people he was going to move it to Fort St. James. And they laughed at him. They said it was impossible to bring such a building across that wild forest country, and besides, the roads weren't wide enough.

But Father Silke had made up his mind. He cut the school in two. Then, loading each section one at a time on a truck-trailer, clearing the forest by hand each side of it as he went along, he brought the sister's school to Fort St. James.

(Turn to p. 7, col. 3)

Inspired by the conical native tent, this tabernacle in a northern mission fulfills the requirements of liturgy.



Educational Blueprint for Yukon Indian Youth

by His Excellency Bishop J. L. Coudert, o.m.i.

WHITEHORSE, Y.T. — Yukon Indians are moving rapidly into white settlements. They find little or no encouragement in remaining in their isolated hunting grounds, where the low price of fur does not allow them any longer to provide for their families the food, clothing and other commodities essentially required for their living. On account of their low social and economic conditions of existence, they mix with the lowest type of whites and get themselves into all kinds of troubles.

To remedy this situation, most of the uneducated and primitive natives who are unable to make a decent living in the white settlements should be, for some time at least, sent back to their hunting grounds, and subsidized to trap and live their traditional Indian life.

As for the coming generation, the policy of discharging homeless, jobless and unprotected boys and girls from Indian schools, at the age of sixteen, must be stopped as un-Christian and even as inhuman.

In order to prepare more adequately and to follow up youth into our Canadian way of life, a new educational experiment has been conducted in Whitehorse with Indian teenagers, with the

moral support and financial backing of the Federal Government.

In 1956, eight native students, mostly orphans, were housed at Mary House or at the Sisters Convent and have attended the Catholic High School of Whitehorse. The result of experiment is so far encouraging. Those Indian students have been saved from the moral degradation of their elders; they have developed a definite taste for studies, and are all anxious to carry them on.

This year, we are experimenting with twenty Indian students. The officials of the Indian Branch, as well as those of the Territorial Government and Northern Affairs are giving the experiment their full support. Already, plans are being made for the construction of Indian hostels in the new townsite of Whitehorse.

Let us hope that, with God's grace, such combined efforts for the betterment of our Indian youth, will protect them from the dangers surrounding them in our white settlements, will raise their educational, social and economic standards, and prepare them more adequately to take their place among our best Canadians without destroying, however, their praiseworthy characteristics and racial identity.

Rt. Rev. Bishop J. L. Coudert, O.M.I., with Father Turenne, O.M.I., at a Yukon mission.



SAGA ... AT FT. ST. JAMES

(Cont'd. from p. 6, col. 4)

Did the Impossible

People around there still say that what he did is impossible.

Father Silke also built the three houses which, a few months ago, sheltered Hungarian families. Now, they stand empty beside the sisters' school, waiting for any young Catholic families with a pioneer spirit who would be prepared to go up there and help start a new Catholic community.

"I could place five Catholic families tomorrow," says Father Silke.

Led by the bishop, we spent all afternoon — Father Silke, the Sisters of Mercy and I — climbing in and out of the mission buildings, the school, the kindergarten, the convent. And all the time planning, planning, forever planning.

"I can't wait to get started," said Rev. Mother Mary Alphonsus.

In the deserted old mission church of Our Lady of Good Hope, which is to be restored as part of the Oblates centennial celebrations, the bishop went down on his knees and pulled up a floorboard to show us the massive hand-sewn timbers beneath. We tugged at the tin sheets covering the original walls and saw behind them old Irish newspapers, yellow with age, dated 1875.

The bishop has had an architect inspect it from floor to ceiling. And the verdict is that when the old church is restored to its original form it will last longer than any church being built today. And once again, the huge steeple bell, brought from France by the early Oblate Fathers, will peel out across the countryside, to be heard for miles and miles, just the way it was in the old days.

This is the setting, the most beautiful they have seen in their journey half way across the world, in which the five Irish Sisters of Mercy are establishing their first Canadian house and the first integrated white and Indian school.

Result of Prayers

Whenever you ask Bishop O'Grady how he managed to set this fabulous master plan of his in motion, he says it is simply the result of constant prayers, especially his mother's.

A year ago, his mother, Mrs. Edward O'Grady, of Winnipeg, underwent a very serious operation which she was not expected to survive. And when she did, the Bishop asked that her Thanksgiving should be to pray that he would be successful in getting some Irish sisters to come to Fort St. James.

Throughout the history-making weekend, His Excellency must have been constantly reminded of this, for not once but many, many times he turned to me and said: "My mother will be so happy to hear about the sisters."

North Indians Said In Bad Shape

WINNIPEG — R. F. Brown (L—Rupert's Land) told the Manitoba legislature that Indians of Northern Manitoba are desperately in need of more federal assistance.

Many Indians had found work at Thompson, site of the new INCO development, he said, but other bands relying on hunting and fishing were in trouble. In some areas, prime beaver pelts were selling for as little as \$3.

"The provincial government can do very little," he said. "In my area, 80 percent of the Indians are treaty and the responsibility of the federal government."

He proposed a long-range federal program to help bring Indians to industrial sites in the north.

"You can't bring industry into those remote places," he said. "But you can work on a program to bring the Indians closer to available work."

Plea For Indian Equality

SENATOR GLADSTONE

THE PAS—"The Indian should have the same privileges as the white man as far as the liquor laws are concerned," Senator James Gladstone said Feb. 28 in an interview.

Canada's first Indian senator said that if the Indian were not allowed equal privileges in drinking, he found that he was being shunned by his white friends because they were afraid to associate with him for fear he would ask them to buy him a bottle and thus break the law.

He said that in British Columbia, where the Indians have equal liquor privileges, they had settled down now and were causing no more trouble than the white man. "There are habitual drinkers in all races and it's a matter of education in all cases."

Take Some Time

He also said that:

"Naturally, in Manitoba, it will take some time before the

Indian settles down to the idea of entering beer parlors and buying liquor from the government stores, but as soon as the novelty wears off they will be no different to anyone else.

"Some will form moderate drinking habits and others will abuse the use of alcohol just the same as the white man."

The senator said that as long as the Indian drank beer or government approved liquors he would be fine. It was the cheap wine and brew peddled by the bootleggers that was the real threat to the Indian.

No Reason

Asked why an Indian would not stick on a job where he was earning good money, the senator felt the main reason was because he had nothing to save his money for. He felt that instead of having an Indian agent handle a reserve, a manager should be appointed.

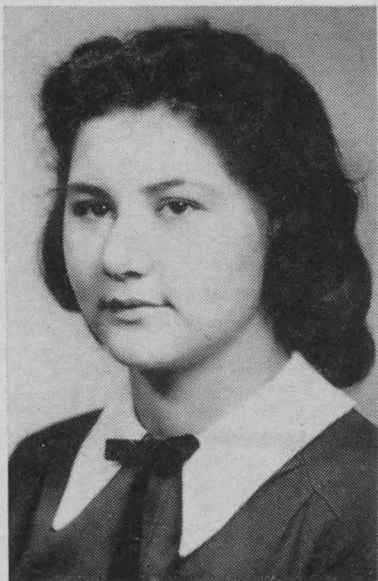
2 Quebec Students

SUZANNE ASHINI



Born 15/4/35. Her primary education was at the Bersimis Indian Day School, from which she graduated. From there, she attended the Ste. Anne de la Pocatiere Convent, from which she graduated with distinction. For many years, she had made up her mind to become a nurse and in spite of many difficulties, she is close to achieving her objective. She hopes to graduate in 1960.

MARCELLINE PICARD



Born 21/3/41. Her primary education started at the Bersimis Indian Day School. She completed her 7th grade, however, at the Seven-Islands Indian Residential School. From there, she attended the Ste. Anne de la Pocatiere Convent, from which she graduated with distinction, and then proceeded to the Chicoutimi Normal School where she is, at present, attending and hopes to graduate in June 1959.

Copy deadline for
our next issue:
APRIL 8

Membertou Reserve Lacks Services Report Reveals

Report on a recent Social Survey on the Indian Reserve of Membertou in Sydney occupied the attention of the monthly meeting of the Catholic Charities and Welfare Association.

The report went into all phases of living—Family Life, housing conditions, health, school, recreation facilities, social problems, and associated matters.

It was pointed out in the report that the "most pressing needs on the Reserve are first an adequate sewer and water system so that families can observe the normal rules of cleanliness."

The report indicated there are only a few wells used to supply the water needs of the whole Reserve which is approximately 65 acres in area.

Ten families, the report pointed out, are using one well and from "this observation this well is the only one which meets Department of Health specifications."

It was emphasized that a second need is a Recreation Centre where the women could organize a Homemaker Club where meetings and social gatherings could be held. A Recreation Centre would also contribute to the social betterment of the Reserve.

Grading of the roads on the Reserve was also advocated by the report, although it was pointed out that this does not present too much of a problem because of the smallness of the Reserve.

The meeting was held in the Bentinck Street office of the Association.

THERESIMI

This is as near a translation as possible, in Esquimo, of the Little Flower's autobiography. Written by Fr. A. Thibert, O.M.I., the book is patronized by His Exc. Most Rev. Marc Lacroix, O.M.I., Vicar Apostolic of Hudson's Bay.

A limited number of copies is available at the Institute of Missiology of the Ottawa University, Oblates' Avenue. Price per copy is 50c.

St. Paul High

There are presently over 130 students in the Indian High School at Lebre. Among the graduates of St. Paul's High, eight are now teachers, three Lab technicians, three registered nurses, six practical nurses, four office clerks.

Don't delay in renewing your subscription to the **INDIAN RECORD** when you receive your bill.

Send your dollar to **INDIAN RECORD**, 619 McDermot Ave., Winnipeg 2, Manitoba.

Father Renaud's Monthly Letter

Ottawa, Ont.

February 27th, 1958.



Dear Boys and Girls:

You may recall that two months ago I asked you why 1958 would mark a turning point in the history of mankind. I also promised to give you my answer soon. Have you found out yet?

No, I am not referring to Sputnik, Muttik, The Observer, or a rocket to the Moon. Nor am I thinking of nuclear war, atomic energy, or a complete Conservative victory at the end of this month. Eisenhower's heart condition and Krushchev's flaming lungs have nothing to do with it. What will make 1958 so memorable cannot be the fact of a single individual no matter how powerful, nor of a group of individuals no matter how clever, nor even of a whole nation no matter how prosperous. It will be achieved by millions of people from as many countries as possible.

It will not be in the realm of science nor in the race course of temporal power but in the kingdom of the heart. Its fruits will not be immediate, though in itself it will mark a substantial beginning in the right direction. What is it? Lourdes' centennial celebrations which opened on February 11th and will last a whole year.

There will be millions of people from all parts of the world making the pilgrimage to the place where the Mother of Christ appeared a hundred years ago. For the majority of them, it will be much more than a trip or a holiday. It will be an unqualified act of Faith in God, a devout manifestation of Love and a sincere re-dedication to the teachings of Christ as exemplified by His Blessed Mother.

The millions of relatives and friends left at home will associate themselves to the pilgrims, through prayer and sacrifices. They too will share personally in this spiritual Crusade for "Peace on earth through men of goodwill." The whole catholicity will unite under the banner of Our Lady, not only in praying for peace but in turning themselves away from worldly ambitions to "seek first the Kingdom of Heaven and its justice."

This in turn will inspire the other individuals and peoples of the world. The majority of them do not yet know of Christ and millions of Christians still fail to see the Virgin Mary at the side of her beloved Son; but this is besides the point. All of them, one way or another, believe in a Supreme Goodness that can be reached only through a change of heart; all of them crave for Peace and all are aware more and more of the shortcomings of statesmen and scientists.

If Catholics all over the world set a generous example of religious and spiritual revival, their fellow citizens will eventually follow suit, in their own ways and with their own means. When this happens, each man will be a peace with himself and with his fellowmen, then there will be peace between peoples and nations. But remember, each and every one of us must do his share, and at once. So, let's! Au revoir.

André Renaud, O.M.I.

AMBITIOUS YOUNG INDIANS WANTED

To follow Christ — To Save Souls

To sanctify Themselves by Becoming Priests

Only generous hearts can hear Christ's call: FOLLOW ME. Don't wait for an angel from heaven to come and tap you on the shoulder and tell you to give your life to God.

All you can expect are four signs:

1. A desire or inclination for God's service.
2. Sufficient health to follow such a life.
3. Sufficient intelligence for the work.
4. Moral fitness for the responsibility.

If you have these four requirements, you have a beginning of vocation. God offers you a great honor and privilege. At St. John Indian Junior Seminary, Fort Alexander, Manitoba, you will be able to study and follow your vocation in completing your High School grades.

For information write to: **REV. A. PLAMONDON, O.M.I., St. John's Seminary, Fort Alexander, Manitoba.**